



He was
wounded
for our
transgressions.

Isaiah 53:5

FIRST ST. JOHN LUTHERAN CHURCH

2471 Seaman Street—Toledo, Ohio 43605
419-691-7222 Phones 419-691-9524
Website: www.firststjohn.com

Rev. Jerald K. Rayl
Dr. Anthony Pattin, Organist

April 10, 2020 noon & 7:00 pm

GOOD FRIDAY

ORDER OF WORSHIP

PLEASE ENTER IN SILENCE AND, OUT OF RESPECT, REFRAIN FROM TALKING BEFORE THE SERVICE. USE THIS TIME FOR MEDITATION, PRAYER AND CONTEMPLATION ON THE SUFFERING DEATH OF CHRIST ON THE CROSS.

Prelude

(Please stand)

P: Behold, the life-giving cross on which was hung the salvation of the whole world.

C: Come, let us worship the Lord.

P: We adore you, O Christ, and we bless you.

C: Come, let us worship the Lord.

P: For you and me, and for the salvation of the world, Christ became obedient unto death, even death on a cross.

C: By your holy cross you have redeemed the world.

P: Let us pray. Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

(Please be seated)

Opening Hymn "O Sacred Head, Now Wounded"

No. 351

FIRST READING: Isaiah 52:13--53:12

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

¹⁴Just as there were many who were astonished at him
 --so marred was his appearance,
 beyond human semblance,
 and his form beyond that of mortals--
¹⁵so he shall startle many nations;
 kings shall shut their mouths because of him;
 for that which had not been told them they shall see,
 and that which they had not heard
 they shall contemplate.

^{53:1}Who has believed what we have heard?
 And to whom has the arm of the LORD been revealed?

²For he grew up before him like a young plant
 and like a root out of dry ground;
 he had no form or majesty that we should look at him,
 nothing in his appearance that we should desire him.

³He was despised and rejected by others;
 a man of suffering and acquainted with infirmity;
 and as one from whom others hide their faces
 he was despised, and we held him of no account.

⁴Surely he has borne our infirmities
 and carried our diseases;
 yet we accounted him stricken,
 struck down by God, and afflicted.

⁵But he was wounded for our transgressions,
 crushed for our iniquities;
 upon him was the punishment that made us whole,
 and by his bruises we are healed.

⁶All we like sheep have gone astray;
 we have all turned to our own way,
 and the LORD has laid on him
 the iniquity of us all.

⁷He was oppressed, and he was afflicted,
 yet he did not open his mouth;
 like a lamb that is led to the slaughter,
 and like a sheep that before its shearers is silent,
 so he did not open his mouth.

⁸By a perversion of justice he was taken away.
 Who could have imagined his future?
 For he was cut off from the land of the living,
 stricken for the transgression of my people.

⁹They made his grave with the wicked
 and his tomb with the rich,
 although he had done no violence,
 and there was no deceit in his mouth.

¹⁰Yet it was the will of the LORD to crush him with pain.
 When you make his life an offering for sin,
 he shall see his offspring, and shall prolong his days;
 through him the will of the LORD shall prosper.

¹¹Out of his anguish he shall see light;
 he shall find satisfaction through his knowledge.

The righteous one, my servant,
 shall make many righteous,
 and he shall bear their iniquities.

¹²Therefore I will allot him a portion with the great,
 and he shall divide the spoil with the strong;
 because he poured out himself to death,
 and was numbered with the transgressors;
 yet he bore the sin of many,
 and made intercession for the transgressors.

Choir (12 pm)

"Thirty Pieces of Silver"

Beall / Carter

SECOND READING: 1 Peter 2:21-25

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

²²"He committed no sin,
 and no deceit was found in his mouth."

²³When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. ²⁴He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. ²⁵For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

Hymn

"Alas! And Did My Savior Bleed"

No. 337

GOSPEL: John 19:16-37 (remain seated)

Then he handed him over to them to be crucified.

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. ²¹Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" ²²Pilate answered, "What I have written I have written." ²³When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,
 and for my clothing they cast lots."

²⁵And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

³¹Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷And again another passage of scripture says, "They will look on the one whom they have pierced."

Sermon
Hymn

"Ah, Holy Jesus"

Pastor Rayl
No. 349

The Prayers *(please stand)*

Each petition ends with the following response:

P: Let us pray to the Lord.

C: Draw near, O Lord, in mercy.

The Lord's Prayer *(prayed by all)*

Our Father who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done, on earth as it is in heaven.
Give us this day our daily bread;
And forgive us our trespasses,
as we forgive those who trespass against us;
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power,
and the glory, forever and ever. Amen.

GOSPEL: John 19:38-42

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*The service ends in SILENCE.
Worshippers may remain
as long as desired for meditation and prayer,
but are asked to LEAVE IN SILENCE.
Thank you.*

.

Cross of Glory

"It is finished." The final word Jesus says from the cross in the Gospel of John is not just a recognition that the end has come; it is a declaration of accomplishment. The light has shone in the darkness, and the darkness has not overcome it. In the Gospel of John, Jesus' passion is recounted as a story of victory. Jesus is captured, betrayed and denied by his closest friends, scourged, mocked, and executed. Yet in John's Gospel, Jesus always seems to be in control, confident of his mission and purpose. The accent is less on his suffering humanity and more on his triumphant divinity.

Throughout this Gospel Jesus has made "I am" statements: I am the true vine, I am the bread of life, I am the good shepherd. This "I am" recalls the holy name of God revealed to Moses (Exod. 3:14). When the soldiers come to capture Jesus, he asks whom they seek. "Jesus of Nazareth," they reply. In Greek, Jesus responds simply, "I am"--the name of God--and that is why the soldiers step back and fall to the ground.

It's hard for us to remember the reality of Jesus' suffering when we want to celebrate, and hard for us to see God's victory as won through suffering. Often our Palm Sundays have been parades, and our Good Fridays have been funerals. The wisdom of the ancient church, though, is to read on Palm Sunday the Passion according to Matthew, Mark, or Luke, one of the gospels where Jesus' suffering humanity is emphasized. On Good Friday, when we might get caught up in the sadness and horror of Jesus' death, the church sends us to the Passion according to John, where the cross is glory. In the darkness of cruelty, pain, and death, the light of God shines unconquered.